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# THE KOREA MISSION FIELD



FIRST CONFERENCE OF KOREAN STUDENTS IN TOKYO.

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# THE KOREA MISSION FIELD

VOL. VIII

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## NOTES AND PERSONALS.

We regret to hear that Miss Anna Rae Mills of Taiku has been suddenly called to America by the unexpected death of her mother. Our loving sympathy and prayers follow her on her sad journey.

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Mrs. McFarland, mother of Rev. E. F. McFarland of Taiku, has been visiting in Korea for some months and returned to America in June, accompanied by her son. Mr. McFarland hopes to bring back his wife with him to Korea; she has been home for some time on account of the serious illness of their little child.

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Rev. W. C. Kerr of Chairyung left for America in June and hopes to return to Korea in the early fall.

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Miss C. Cameron, graduate nurse, was reported among the missing in connection with the appalling "Titanic" disaster. We are thankful to say that this is incorrect; she is well and busy at Seoul. Dr. and Mrs. Noble and Miss Frey were to have sailed by the ill-fated vessel, but they were delayed by Miss Frey's trunk having gone astray on the Siberian Railway and so missed the ship. Under the circumstances Miss Frey meets with little sympathy for the loss of her possessions!

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We are happy to record the following births:—

To

Rev. and Mrs. B. W. Billings of Pyeng-yang, a son.

Rev. and Mrs. A. G. Welbon of Andong ; a daughter.

Mr. and Mrs. J. S. Burgess of the Y.M.C.A. Pekin, China,  
a son, at Seoul.

The editorship of the monthly "Sunday School Lesson-sheet" passes into the hands of the Rev. C. S. Deming for the second half of the present year, commencing with the July number. Under the guidance of the Rev. W. G. Cram this important little paper has climbed up month by month until now it enjoys a regular circulation of 10,000 copies per month. This paper was commenced for the express purpose of helping our Sunday School scholars in the weekly study of the International Lesson. For the use of the teacher a Quarterly magazine has been issued for a number of years, entitled "Sunday School Lessons." This is under the editorship of the Rev. J. S. Gale, D.D. and has a circulation of 13,000 of each issue, a very significant sign of the deepening interest in Bible study all over Korea. Both periodicals are published by the Korean Religious Tract Society.

The first Annual Meeting of the Seoul Foreign School Association was held on Saturday June 1st, and the following officers were elected for the ensuing year:—

President.....Dr. O. R. Avison.

Vice-President .....Rev. W. C. Rufus.

Secretary .....Mr. Gerald Bonwick.

Treasurer .....Mrs. C. S. Deming.

This school is for the education of children of Missionaries and others in the vicinity of the capital, and it is hoped that a teacher, will arrive in time to commence the first term on September 15th, when about 20 children are expected to assemble.

Necessarily the Association has to be satisfied with humble beginnings in a borrowed building—kindly lent by the M.E. Mission North—and with but a small supply of books and equipment, but the Treasurer is earnestly seeking the help of friends at home who are interested in the education of Missionary children, always a perplexing problem, and she will be glad to correspond with any friends who will write her on the subject.

Through the kindness of the Tract Society of London the K.R.T.S. has received two sets of very handsome colored Lantern Slides for use in Korea. These illustrate the "Life of Christ" and the "Pilgrim's Progress" respectively and we understand that Mr. Bonwick will be pleased to let these slides out at a nominal charge by the day or week. Full particulars can be obtained from the Manager, the Tract House, Seoul.

## CHRISTIAN WORK AMONG KOREAN STUDENTS IN TOKYO.

Five hundred and nine Korean young men are now studying in Tokyo and of this number two hundred and thirteen are professing Christians. 61 have been baptized and received into the Korean Union Christian Church of Tokyo. It is said that prior to the beginning of work for these men by the Young Men's Christian Association they looked upon Christianity with disfavor and unfriendliness whereas, at present practically all the leading men among them are Christians. The editor of their magazine and the President and vice-President of their Friendship Society (which includes almost the entire number of resident Korean students) are all Christians.

By courtesy of the Government the Association has had the use, free of rent, of the old Korean Legation quarters and has there conducted a language school for new comers. 80% of the Koreans who come to Tokyo to get a modern education spend their first year in this school. The teachers are Christians. One of them is a young Japanese, a graduate of the Methodist Theological Seminary in Tokyo, who has won a splendid place in the esteem of these men by his warm hearted Christian character.

The religious work of this Association is its most prominent feature. On Sunday afternoon a meeting is held whose average attendance is 81. Four volunteer Bible classes are held through the week and on Sunday morning a Bible school which divides into from four to seven classes has been organized. On Sunday and Wednesday evenings there are regular prayer meetings.

The Korean Friendship Society for a long time held its meetings on Sunday and interfered somewhat with the services conducted at the Association. An effort was made to have them vote to change their meeting hour to some other day but without success. One by one however the leaders of this society have been led to Christ until at a recent meeting after the Y.M.C.A. Secretaries had canvassed the matter thoroughly a vote was taken and the weekly meeting of the Friendship Society was changed to Saturday evening. The young man who reported this fact remarked with satisfaction that all the Christians turned out in force to the next Saturday evening meeting of the Friendship Society and they had a larger attendance than ever before.

The Missionary spirit is strong among the Christian members of the Korean Y.M.C.A. At the students' Conference at Kamakura in the first week of April, 1912, twenty-six of those present volunteered to undertake evangelistic work in Tokyo. Each volunteer definitely specified certain hours each week which he would give to personal or public evangelistic effort. 84 hours were thus pledged. The primary aim is to reach every Korean student in Tokyo but work for Japanese was mentioned and missionary meetings at Japanese young Peoples Societies or Y.M.C.A.'s was likewise considered.

Some of these men recently had an interesting time working among



a group of Koreans who had come to Tokyo to make and sell candy on the streets and in the parks. These candy sellers were a bad lot and leading wicked lives. Twenty of them live in a house where they make the candy they sell. The men from the association secured permission from the head man among them to hold a meeting and fourteen went upstairs where the meeting was held. Four however remained below and banged the candy-making pans and implements around so that it was hard to speak above the racket. "But God was present;" Mr. Choi tells me, and some had tears in their eyes. "One at least was crying because of his sins." A week later another meeting was held in the same place and the former disturbers all came to the service. After the meeting one of them came and asked "Can an ignorant and bad man like I am believe on Christ?" "He came to save sinners," was the response. The man later professed to believe and the young Korean worker who reported it added, "Nothing except His power could make these men of the worst kind into gentlemen."

Min Kiu Sik is a young Korean of the Yang Ban (aristocratic) class, studying in Tokyo and one of his friends wanted him to become a Christian so he urged Min to come to the student Conference. Min responded that there was nothing but religious lectures to hear and he was not interested. Finally, however, he agreed to go down but said he would have to return by an early date. Not only did he stay until the end of the conference but under the enthusiasm and warmth of his new faith he joined the list of men who volunteered to preach the gospel to their fellow students in Tokyo. How any man could stand out against the warm spiritual glow and Christian zeal that marked this conference would be hard to understand. If friends in distant lands who are helping to send the gospel to these men could have heard the whole souled singing of hymns, could have seen the quiet devotions of the men as they got apart each morning for prayer and Bible study and the purpose that shone in their eyes as they determined to conduct an evangelistic campaign for the salvation of their fellow students they would have received their reward. It is no wonder that Min became a Christian under these influences.

The evening after the close of the Conference at Kamakura a mass meeting of the Korean Students in Tokyo was held. One side of the little building that is now in use as Y.M.C.A. quarters was taken out and a part of the 233 who were present sat in the courtyard under canvass although April is rather cold in Tokyo. After short speeches by Rev. W. G. Cram and P. L. Gillett and a fine address by Syngman Rhee, Ph. D., Korean Student Secretary, a subscription list was started among the students, by their own motion and vote, to raise funds for a Korean Y.M. C.A. building. 167 men subscribed and considering the poverty of these men it was one of the most remarkable instances of sacrifice and united effort the Christian Church in the Orient has yet seen. One boy who peddles milk so that he may get his education gave 1.50 *yen*, nearly five day's wages for him. Another who is cooking in order to put himself



through school gave 4.00 *yen*. The highest subscription was 50.00 *yen*. The sum total was 1365.00 *yen*. Only 36.00 *yen* of this account came from sources other than Korean students.

The reason these men started this financial campaign was not because the American secretaries told them to do so but because over two years ago they were promised a building and nothing has been done as yet to start the construction, lack of funds being the cause reported. There are already in hand ¥21,426.00 but ¥35,950.00 is needed to put up the modest structure demanded. The students' subscriptions of 1365.00 *yen* will go toward making up the needed balance of ¥14,524.00. Possibly their enthusiastic expression may lead some one to help make up the remaining sum.

The work which the Korean Y.M.C.A. of Tokyo is doing is being conserved for the Church by means of a Union Korean Church which holds regular Sunday meetings. Pastors from the various denominations at work in Korea make frequent visits to Tokyo and examine, baptize and receive the new believers into the Church. When he came over to take a leading part in the student Conference program Rev. W. G. Cram consummated the splendid service he rendered at that time by receiving 36 men into probationary relationship with the Church and baptizing 10 others. When these students later return to Korea they will be referred to the pastor in the locality in which they reside and to the denomination of their choice.

PHILLIP L. GILLETT.

## PROGRAM.

### FIRST KOREAN STUDENT CONFERENCE IN JAPAN HELD AT KAMAKURA.

March 30th, to April 5th, 1912.

#### DAILY PROGRAM

6.30 .....	Rising Bell
7-7.30 .....	Morning Watch
7.30.....	Breakfast
8.30-9.30 .....	Bible classes
9.45-10.45 .....	Conference hour
11.00-12.00 .....	Platform meeting
12.30 .....	Dinner
1-5.30.....	Recreation
5.00.....	Supper
5.40.....	Life work meetings
7.00.....	Platform meeting
9.30 .....	Lights out

S. Rhee, Ph.D. was Chairman of this Conference and in addition to the heavy responsibilities devolving on his office, delivered telling addresses on "the Purposes and Possibilities of the Conference." "Christ calls to Students," "The Morning Watch," "The world's Great Men and Religion" and "The Present duty of every Student."

Secretary Gillett of Seoul Y.M.C.A. took charge of the conference hour, twice giving place to others, Bishop Harris and Mr. F. S. Brock-

man of China. He also spoke on the themes "Korea's Need for Christian Teachers" and "Christianity and other creeds."

Among the other speakers were Dr. Takagi, Rev. Miura, Mr. M. U. Chen, Dr. H. W. Schwartz J. M. Jorgensen, J. H. Wallace and C. S. Kim.

Rev. W. G. Cram carried the heaviest schedule. He took charge of the daily Bible study hour, giving a course in John's Gospel. The delegates took part in this study and its discussion with splendid interest. Mr. Cram also delivered addresses on the themes; "The Life of Service" "The Reality of Prayer" "Korea's Need for Christian Ministers" and "The Responsibility of Students for Evangelism." We herewith append a statement which Mr. Cram has given us regarding the impressions which this Conference made upon him.

"To be perfectly candid, the spirit and personnel of the Korean Student Conference, recently held at Kamakura, Japan, was a genuine surprise. Not that I had doubts as to the ability of the Korean student to measure up to the standard of students of other nationalities, but I was surprised at the hearty responsiveness and sincerity which characterized every phase of the Conference. The students who composed the Conference were, in every sense of the word, "picked men." While many of them are still very young yet a seriousness of purpose seemed to be the controlling factor in all their movements. One had the impression that he was speaking to men of mature minds and to men whose determination to be and to do big things for God and humanity was a purpose of no passing moment."

"One notable feature of the Conference was the genuine interest manifested in the study of the Bible. The early morning hour was given to the study of the Gospel of John. At this period all the students were in their places, eager to study the deep spiritual truths of this wonderful Gospel. It was remarked by one prominent man who was present, that he had no idea that these men were prepared to receive and study such spiritual words. In the study of the book, genuine team work was required, and they did it as effectually and as eagerly as one would expect from a class in theology. The "Life Work" meetings were occasions of serious thought. Life's burdens and duties were questions of live interest for the students. The claims of the ministry were presented and from among their number some will undoubtedly consecrate themselves to the work of His Kingdom."

"The fruits of the labors of the faithful Y.M.C.A. Secretaries and of the International Committee for the Korean students in Tokyo were abundantly in evidence throughout the Conference. The Y.M.C.A. is leaving no stone unturned in its efforts to produce a wholesome, helpful and religious atmosphere for the Korean student life. Not only has it fulfilled its commission as a young men's Christian organization, but it has gone further and has rendered service in caring for the Church, which it has generously housed in its own building."

"The Korean student is worthy of our best consideration. He compares favorably with students of any other nation. Confer on him no

special favors, but give him equal advantages, and he will get to the end with equal honors and attainments. The idea that the Korean is an inferior race is a figment of the imagination. His devotion to Christianity and the results of his study do not sustain the allegation. The Korean student in Japan is a factor to be reckoned with and care should be taken to give him every Christian advantage."

## CORRESPONDENCE.

TO THE EDITORS OF THE KOREA FIELD,

MY DEAR EDITORS:

Might I be so bold as to write you a line or two on the Union Question?

Some years ago the question was very prominent, the Spirit of God moving in all our hearts. There were Union Committees working on questions of doctrine, government, polity and administration. Just at the same time, as if to show the special approval of God upon the Union movement, came the wonderful revival unengineered by man-like the wind "blowing where it listed."

Then for some unknown reason, the Union enthusiasm began to decline. A union hymnal, prayer calendar, and periodical were indeed arranged for; but apart from that, the greatest achievement was DIVISION,—Division of Territory.

But there was a Union body, the General Council whose *raison d'être* was the unifying of Korean Christendom. As the consummated Division of Territory, removing the disagreeable frictions, caused a lessening of zeal for Union, there seemed to be little for the General Council to do. Neglecting its first great duty it was led to the launching of the million movement, which was a "whirlwind campaign" with all human zeal and organizing skill lavished upon it, and with large immediate numerical returns; but which was conspicuously lacking in lasting results, of proofs of the Holy Spirit's presence.

Now Mrs. Editors, there is no one who more fully realizes than I that "post hoc ergo propter hoc" is a very dangerous philosophical principle. There are times when it does not. All that I wish to do in this brief letter is to suggest that the missionary body should sit down and ask itself whether it might possibly apply here. If perchance by any means there is a relation of cause and effect between the rise of union sentiment and the spiritual manifestations that followed, which turned the eyes of all the world to Korea!

If perchance by any means there is a relation of cause and effect between the cooling of union zeal and the disappointing results of the succeeding great evangelistic movement!



In Spencers "Fairie Queen" there is a line that always frightened me. It says:—

"For he that once hath missed the right way,  
The further he doth go, the further he doth stray."

Brethren, let us take care lest we miss the right way—God's way. Are we sure that these sequences are only accidental, and have no cause and effect relation? John 17:21 would suggest that there might be a causal relation between increased Unity of believers and Spiritual manifestations in the world. So would John 17:23. It is very common-place exegesis to connect Acts 2:1 with Acts 2:2. Few would care to deny that a simple paraphrase of Matt. 18:19 would be "increased unity of believers leads to increased power with God." Supposing that the "two" of Matthew 18:19 might mean the two denominations Methodist and Presbyterian: and supposing that they might gather together to ask for the completion of God's great plans for Korea, would the double-dyed denominationalists be willing to do it?

For remember, the two denominations which are separately working so hard and praying so fervently for Korea, have absolutely no meeting point of contact. No one must be deluded by the thought that the General Council is such a point of contact. Its members are not Koreans and Koreans have no share in it or any other body that gathers these two great groups in any form of fellowship. Can any body tell me why if the amount of fellowship that the General Council gives is good for the work of the missionaries, some such a body would not be good for the work of the Native Churches? Have the denominationalists kept the natives apart for fear that if they met they would wish to unite?

*Korean Christendom Faces a lowering Future.*—Of course all ahead is as "bright as the promises of God." But many if not most of those promises are conditional. And all the future depends upon our right interpretation of the Will of God now. I for one cannot but believe that if God sent down for Koreas benefit a special "*General Manager of the Churches of Korea*," that gentleman would strongly advise a drawing together of all God's people for whose separation in Korea there is no rationale. I cannot but believe that if God called up one of our missionary body and said to him "would you advise me to unite the churches in Korea or keep them apart?" the advice would be for union. At this time of anxiety for the future of this Chosen church is the keeping of a "Divided Monarchy" a good thing? Was it not from the "Divided Monarchy" of the old Chosen people that its destruction arose?

Realizing as I do the critical nature of the present times; and believing as I do that God wishes His people to be as much at one as possible; and being much inclined to attribute a large measure of God's blessing upon the Korean work to the measure of oneness that there has been:—it was with grave forebodings that I heard of the possibility of the dissolution of the Union Educational work in Pyeng Yang, which was the first experiment in Union in the past, and may be considered the initial move-



ment in the Union direction. Are we "missing the right way" now, that *union* is being shelved and superseded; or did we "miss the right way" when *Union* was first mooted?

Yours truly,

May 27th, 1912.

ROBERT GRIERSON.

#### ADDITIONAL NOTE ON CHURCH UNION.

Just about the same time that the Union movement began in Korea the movement for Union of the Methodist, Congregational and Presbyterian Churches in Canada was undertaken. Meeting some of the leaders of the Union Committee while at home on furlough, I boasted somewhat of the advanced state of the negotiations in Korea, and advised them to keep following in our lead.

Latest newspaper advices from Canada, show, however, that they have resolutely pressed on there toward the ultimate goal at a faster rate than we have here. The latest returns of the vote which has just been completed in the Presbyterian Church (except four Presbyteries) shows that the percentage of all voters for Union is 70% (strictly speaking 69 $\frac{2}{3}$ %).

The Presbyterian Committee on Church Union passed the following resolution for presentation to the General Assembly in June by a vote of 16 to 3.

"This committee is of the opinion that the large vote of the church in favour of organic union demands some definite action in the direction of closer union between the negotiating churches, though the strong minority in opposition shows that organic union is not feasible at present. It recommends that the Union Committee be reappointed to continue such negotiations as the General Assembly may order relating to union with the Methodist and Congregational churches in the belief that organic union may yet be consummated. The committee is of opinion that the Assembly should proceed at once in the direction of co-operation as far as practicable in the mission work in home and foreign fields, also in the educational work in the theological colleges and in the official publications of the negotiating churches."

The mover of this resolution was President Falconer of Toronto University, formerly Principal of a Presbyterian Theological Seminary, a Presbyterian of Presbyterians.

Let us press on in a similar manner and not leave the map of Korea when we missionaries are through with it a checker-board of alternate Methodist and Presbyterian blocks. Let us use the principle of division for a noble purpose, but not leave it a luckless legacy to the Korean Church.

R. G.

Pyeng Yang, Korea,

May 24, 1912.

TO THE KOREA MISSION FIELD,

DEAR EDITORS,

"Po Min Dong" means "the dike that protects the people." Several thousand people live on the low rice plains which used to belong to the sea. A good many years ago, I do not know how many, a long dike was thrown up on the sides and the salt ground gradually reclaimed.

We have a small but earnest group of Christians right out against the sea. Some are fishermen but most are farmers. A few earn their living by making salt. The sea water is made doubly salt by soaking through exceedingly salty ground and finally it is evaporated in large tanks over a hot fire.

Saturday morning, May 18th, at the time of the high tide, for some unknown reason the sea failed to halt at the proper high water mark and

rose over the bank. In a few seconds the force of the water broke the dike away in a thousand places, and the ocean swept inland until the water stood two feet or more in villages five miles ashore and all the low rice land became an ocean once more, where great waves washed high over the paddy fields and smote as with a scythe the green stretches of barley. Some twenty villages were flooded near here and we have yet to learn how far up and down the coast the tidal wave, if it was a tidal wave, extended.

A few houses have fallen in but no lives have been lost so far as we know. Pigs and chickens and dogs were drowned in large numbers. The fields still stand full of briny water and dead snakes and frogs and fish are seen everywhere. Of course the great damage is to the fields themselves. All standing crops have been destroyed and even though the dike is rebuilt, it will be five, some say ten years, before the fields can be tilled.

We are greatly pleased to hear the reports of the bravery of the Christians when the flood came so suddenly upon them. The heathen on all sides were terribly frightened and filled the air with cries. The ocean was all around them steadily rising. It must have looked like certain death. The land in the village is much higher than the surrounding fields so that escape was impossible. Yet the testimony of all the Christians is that though they expected to die, their hearts were filled with peace. Those near the church gathered there and prayed and sang hymns. The singing was heard above the noise of the water and taken up by one house after another until even the heathen ceased to wail from amazement at the conduct of their Christian neighbors.

We came here\* to-day expecting to comfort our friends and find them already comforted. Most of them have lost all they had in the world. There is no drinking water for miles. Food for man and beast will soon be gone. There is no alternative but to move away and leave their houses deserted and the church they love. Yet the joy of knowing that God was with them in their hour of peril seems to have overcome all fear for the future. They met here this morning and planned where each should go. Offers of help have already come in from different churches and half a dozen houses have been put at their disposal. God will care for his own, but it will be a sad separation from their old associations.

Cordially yours,

WM. N. BLAIR.

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\* One of the stricken villages.—[Ed.]

## THE STORY OF A BIBLE WOMAN.

By Miss LILLIAN NICHOLS.

The native Bible Woman in Korea is usually a unique character and it is my privilege to know several who may really be called "friends of God;" yes, friends whom He delights to honor. And this story is to tell you about one of them.

Child marriages, you know, are very frequent in Korea, indeed in the past it was considered a disgrace for a girl of fifteen not to be married; and so according to this custom, Abigail was married when she was only a child and even before her girlhood was passed she became a widow.

Now among high class families it is not proper for widows to marry again, or in any case they must wait a very long time: so this woman remained a widow until she was nearly forty years old. At this time she was persuaded to become the wife of a man who already had two other wives. Each wife had a home of her own and the husband would spend a while with one, and then with another of them. Very soon however he began making his visits to Abigail longer than to the others and we do not wonder at this for she is bright and interesting in her manner and must have been very attractive even before she became a Christian.

One day the first wife who had become very jealous of the third wife's influence over the husband came, and abused Abigail very severely. Our heroine grew exceedingly angry and told the husband that he must have nothing more to do with the first wife or she would leave him altogether. She did not propose to be scolded and abused by this woman. So the husband who was very fond of Abigail came and took up his abode in the third wife's home.

When she married this man he put her in a wine shop to sell wine. Not a low place but one of the more decent kind where only high class men were wont to go and where she would not have to see them herself but could send the wine out to them at their order. They continued together several years and were very happy.

Then came a time when she went to the Church just to see what this "Jesus doctrine" that she had heard so much about, was like. She listened so attentively that the Bible Women present took great pleasure in explaining more fully the plan of Salvation to this woman who was hearing it for the first time.

Just about this time a revival was held at the Church and Abigail had been so interested that she came again to listen.

On a certain day the speaker preached on the sin of plural marriages and of course Abigail thought he was speaking directly to her, and became so enraged at his audacity that she made up her mind not to listen to him any longer, and that she would never come to that horrible place again. But when the Spirit of the living God is speaking, who can resist? Of course she listened and all the time she became more and more ill at ease and dissatisfied with herself. The Bible Women were interested in



her and when she did not come back to Church one of them hunted her up and talked to her and she was finally led to Christ.

That night the husband noted a queer change in his wife; her peace and quiet after the fearful unrest and anguish of spirit he had seen for the last few days and weeks. He tried to dissuade her from the course of action he knew was sure to follow, for he also had heard something of the "Jesus doctrine." He used the arguments usually used at a time like this; "she was already good enough; he wanted her no better; he and she had been so happy together—why could she not remain as she was; could she not be saved without leaving him?" But to his every appeal she answered firmly yet so very gently—"No they must live together as husband and wife no longer." If we could only know the heart stories and the agony of the men and the women who have thus been forced to go their separate ways because they have believed on the Lord Jesus Christ, would we not be more tenderly considerate of them, would we not love them more?

Well, this husband thought, "I'll let her think she is leaving, but perhaps she'll tire of this new doctrine and want me back."

But she did not tire of her religion. Instead, it became the consuming passion of her soul to tell others of the Savior she had found.

Her husband was most carefully attentive to her in little ways, coming often to see that she had plenty of wood and water and such things,—so much so, that the heathen neighbors could not be convinced that there was any difference in their relations toward each other, and she was obliged to beg him not to come near her home any more. Then when she besought him to go and live with the first wife whom she had once so hated, did he realize that her decision was irrevocable.

At this time he also began to go to the Church, at first simply to see what the whole teaching was, and little by little he believed and now his entire family are Christians.

After sufficient testing had been given her she was sent by the Missionary in charge to the Woman's Bible School in Songdo and here it was my privilege to meet and know her. Her faith is wonderful and beautiful.

She seems to be a general favorite among the students and her power over those possessed with demons is remarkable. We not infrequently come in contact with demoniacal possession and I have known of several cases in which the prayers of the Biblewomen have exorcised the demons and the victims have become earnest members of the Church.

One day one of the ladies said to me, "Did you know we have a crazy woman down at the Bible School?" Of course I was amazed and this is the story she told me.

"Some weeks ago Abigail and some of the other Biblewomen heard that an old woman who lived away across by the mountain was possessed with a demon and her son was paying great sums of money to the sorcerers to get them to cast it out of her. A group of the Church members went to this young man's home and exhorted him to stop this



devil worship and let them pray for his mother. He consented to their proposition and let them take her down to a little room near the Church, where the women could take care of her. He told them that if they could cure his mother he and his family would believe in the Christ through whose power they proposed to effect this cure. After a while it was thought wise to move her even nearer the Biblewomen so they brought her right to the School. So sure were they of the cooperation of the Principal that they did not even consult her until the diseased woman was established in the School. They agreed to watch by her by day and night, never leaving her alone. Sometimes she would become violent and the demon would throw her down and she would rail out at every body who came near her and at such times no one but Abigail could quiet her. The doctor in the station gave her a tonic and the Bible women and the Church people prayed for her and little by little she grew better. I remember how happy Abigail was when she went to Church for the first time and sat still through the whole service, and soon she was able to listen to the sermon. Even after this she was at times almost unmanageable but these attacks came less and less frequently and after a while she was entirely restored. She was very happy when she gave her name in as a probationer and in due time she was received as a member of the Church. Since then she has brought in her son and two of her sisters. Her love for Abigail is unbounded and she seems never so happy as when she is with her.

So Abigail's work goes on, comforting the sick here, telling the Gospel story there, always on the lookout for an opportunity of helping some one nearer the Christ, who has done so much for her and whom she loves so truly.

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## REPORT OF THE CAROLINE A. LADD HOSPITAL PYENGYANG.

(CONDENSED)

APRIL 1, 1911, TO APRIL 1, 1912.

By DR. J. H. WELLS.

Seventeen years of service and a furlough soon due makes one retrospective. The country was named Chosen when we first came and was a Kingdom. It was made an Empire and called Dai Han. It is now a province of Japan and is again called Chosen. Pyengyang was a practically deserted city, the battle between the Japanese and Chinese having occurred a few months before our arrival. The Peking High-way was a path, in places, which took six days to travel over from here to Seoul. Now we have a city, with the Japanese name of Haijo, with over 100,000 people; on the greatest railway line in the world, and we get the Seoul daily papers here the morning of their publication. At that time the only large buildings were the Governor's quarters, and other official places; now seven Presbyterian churches holding the largest attendances of Chris-

tians in any one city in Asia, besides conspicuous brick buildings for Girls' Schools and Boys' Academies, and College. Then about 100 Christians of the Presbyterian Mission in all this northern region, now over 80,000 with four stations.

Not only outwardly have the changes here been marked but in other respects we have kept pace with the moving hand of time. The "high cost of living," with no high tariff to accuse as the cause, has kept up, and where we paid 7 to 8 cents a day for unskilled labor 17 years ago, we pay from 20 to 25 cents now. Then isolated to a degree we are now 15 days or less from London. All these changes, outward and inward, make necessary certain changes in plans, methods and pursuits which will correspond to the conditions. One of the things a visitor noted and complimented as the main thing in the hospital, and it applies to other work here, was what he called adaptability. To be able to adapt ourselves to changed conditions is one of the large elements in what is called success.

In one respect however there has been but little change. The constant stream of sick and suffering men, women and children, over a thousand a month, and much over 200,000 for the 17 years, who daily wend their weary way to the hospital, show the same suffering faces the same weary, weak and shattered bodies; the same heartrending results of the use of the Korean needle, and burning and other results of ignorance and neglect. We often cry out for state aid and for measures of relief in hygiene and simple observances of prevention, and are glad a good government is insisting on splendid rules looking to the greatest of all lines of conservation—the conservation of men, women and children.

The attendance at the hospital last year was the largest we have ever recorded. The splendid Government Charity Hospital, with its 10 Japanese and two Korean doctors, and its over 200 Koreans a day in attendance, besides numerous private hospitals, and private practitioners, seem to have made no difference. The evangelistic figure was 28,803 which includes 3,785 relatives and friends some of whom stayed for several days at the hospital and among whom many were converted. The strictly medical figure was 25,018 and this is some 7,000 larger than usual, due, in part, to some 4,200 vaccinations done in May and June. As an evangelistic agency some 15,000 were directly reached, tho' many of these were Christians, and some thousands more indirectly as these went back to their homes throughout this section.

With all the pleasant picture of many cured or relieved, lost functions restored, and hundreds converted, there still lurks in the background of every case of sickness, in every hour of service, the shadow of the grim destroyer death. "Give me life," "Do anything you wish," "Will I die?" Such entreaties meet us daily.

Among the features last year aiding in the efficient conduct of the Hospital and in many other ways was the presence here, for nine months, of my father, Dr. G. M. Wells, an Elder of the First Presbyterian Church of Portland, Oregon, and a doctor of medicine for over 50 years. He passed his 75th birthday while here and was daily at the hospital, and

often in visits among the homes, and constant in the surgical operations some of which were very severe and unusual. His addresses in the Classes and before the Theological Seminary and his associations with the Koreans in other ways, were appreciated by them. The surgical work alluded to consisted of 582 operations of all kinds not counting many so-called minor.

Miss Campbell's work in the hospital was during the summer and for about four months up to January 22, when she went to Kangkai on an emergency call to that station. She has a woman training at the Hospital who is doing splendid work. During the few months Miss Campbell was at the Hospital the attendance of women increased largely and showed much need along the line she would develop. A number of obstetrical cases were attended by her and other outside work including much in the Girls' School. A report of her activities, as she has been very busy, will be made. Her work at the hospital shows the absolute need of such service.

I wish to say here again, what I have said in my reports for the past years and that is I hope that the way will open for us of the two stations—Methodist and Presbyterian—to unite more intimately in hospital work as we have been in spirit and helpful service in the past. The old mud-walled hospital having served all the past years is ill adapted in some ways, to the needs now facing us. It is admirably adapted to some other forms of work, and if the opportunity comes, or can be made, to unite with the Methodists in the new hospital they are to build we shall accomplish more, and at less outlay physical, financial and otherwise than we do now. Our association and co-operation in many ways with Dr. Follwell has been delightful. As ever, all serious cases, missionary and Korean, were seen together and during an absence he attended our hospital while during his I was at both the Men's and Women's hospitals from time to time. I have also had some pleasant professional association with Dr. Hall, since her return and we all look forward, and hope for a union of all three of the medical plants here now, making one good and proper one.

Mrs. Wells' work, tho not strictly part of the hospital work, has to do with it in ways not mentioned as advisory and so forth. When I take the advice of my better-half things go smoother than when I try them alone. Much of what is good at the hospital in the past 17 years is due to the suggestions and ideas of Mrs. Wells tho she has had no active part or lot in the work for the last few years that being left to Miss Campbell, who has such general oversight as her time permitted. Mrs. Wells as assigned, has charge of the Special School for girls and women who, for domestic or other reasons, are unable to comply with the curriculum or tuition of other schools. It has been established for 15 years and efforts to merge it into one of the other schools have not yet been successful. It should be a part of one of the other schools here.

The Sabbath School Class composed of new believers and catechumens which she has charge of has an attendance of from 60 to 110 and is in good condition. It is part of the Fifth Church and meets in the Marquis Chapel.



## THE YEAR'S WORK OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

An advance copy of the Annual Report of the Korea Agency of the British and Foreign Society for 1911 has reached me. The story of this Society's efforts and enterprise year by year is ever welcome, and the latest record is by no means the least interesting. The steady advance of Mission Work generally throughout Korea is necessarily reflected in the satisfactory circulation attained. Mr. Hugh Miller, the Society's agent, says:—

"Our circulation is 263, 296 volumes, and, while this is less than last year's, it is satisfactory to know that our normal circulation shows an encouraging increase. While figures are our main index as to the volume of the work carried on in the Agency we know that they do not show it all. To one who has an imagination our circulation will not only show so many volumes distributed, but also persons brought into touch with the living Word of God "who are Heaven's possible novitiates, angels who have not found their wings."

TABLE OF CIRCULATION.

Channels.	Bible and O. T.	New Tests.	Por- tions.	Totals 1911.	Totals 1910.	Totals 1909.
Colportage Sales ...	1,795	12,590	101,508	115,893	95,252	53,996
Com. Seller's Sales ...	137	738	740	1,615	10,432	9,765
Biblewomen's Sales ...	119	854	5,744	6,717	8,680	4,280
Depot Sales ...	6,097	14,727	115,250	136,074	550,057	288,298
Free Grants ...	88	508	2,401	2,997	1,757	278
	8,236	29,417	225,643	263,296	666,178	356,617

In the history of the Church in Korea the year 1911 will always be noteworthy as being the first in which the Korean Christian could possess the whole Bible in his own vernacular. The total sales of 8,236 Old Testaments during the year give cause for congratulation, especially when it is remembered that the cheapest edition is of the comparatively high price of 1.00 *yen* (50 cents). The provision of the Scriptures in raised type for the use of the blind in Korea appeals even to the least sympathetic of us, and the many stories and adventures—some grave, some gay—connected with Colportage, as related in the reports of Mr. Miller's correspondents, are full of interest.

The Rev. F. G. Vesey has been untiring in his labors and travels with the Colporteurs; his mileage on foot up and down the highways and by-paths of the country districts would have been interesting. Even as the outside work has benefitted by the special attention Mr. Vesey has been able to devote to it so the office side of the Society's work has received impetus by the incoming of Mr. I. L. Lompvey as a co-worker. Long may the "B. & F." flourish to supply the armoury of those who are engaged in the conflict with sin and sorrow in the Far East.

GERALD BONWICK.



## EVANGELISTIC WORK AND DAY SCHOOLS ON THE SEOUL DISTRICT.

By Miss HANNA SCHARPFF.

Last fall, accompanying my predecessor, Miss Snively, I took my first itinerating trip on the Island circuits. In the six days we visited six churches on four different islands. I thus gained some idea of my future work. Three attempts to use my little knowledge of the language increased my longing to say freely all that is in my heart.

Even though the sea was very quiet those first days, yet I felt not very happy in our little sampan. On the last morning, when a great wind arose and our nutshell of a boat came near capsizing, I was so miserable that I thought of asking for another appointment at Conference time, yet prayed that God would give me strength for, and joy in this work. The answer came in His giving me physical restoration and the comforting message of *Psa. 93: 4*—"Above the voices of many waters, the mighty breakers of the sea, Jehovah on high is mighty." Refusing to go further, the boatmen put back to Chemulpo. This concluded the fall itinerating. On account of language study preparatory to taking my first year's examination, it seemed best to wait until spring.

Since September I have enjoyed teaching a period daily in our girls' school. It is a pleasure to see the gratitude of the girls. I have taught drawing, knitting, physical culture and singing. The girls are very zealous, and the songs, which they have studied, are sung at the Sunday morning service. Their singing at Christmas time proved them capable of musical training. The need of the school is the entire time of a foreign teacher.

Every Sunday afternoon I also teach singing in the Children's Sunday school.

**BIBLE WOMEN.**—My seven Bible women all attended the Chemulpo Training class held by Miss Hillman and at the close of study were appointed to hold thirty-nine classes on their circuits; of this number twenty-seven have already been held. The reports received are very encouraging. Fetishes were destroyed in many houses, others stopped smoking and drinking, fifteen backsliders were restored and sixty-three new believers reported. One woman destroyed the articles of devil worship during her husband's absence. Returning home he beat her, but she replied that she would believe even though he beat her to death.

Sindak, who has been doing volunteer Bible woman's work on Yung Hung and Tuk Chuck, has been so changed by the Gospel, that the neighbors tell her husband, "This is not your old wife; she is dead and this is another one." One of our Chemulpo class leaders went with her to hold five classes on the islands. Just before Christmas she came back from her hard, cold trip, full of joy and praise to the Lord. I have since heard that the class leaders and even the preachers there are more faithful. It was in connection with one of these churches, that the people

had quarreled and had erected three flag poles at as many houses. Peace was made, two of the poles were cut down, as they all decided to worship in one place.

At another place the women learned to pray aloud.

**DAY SCHOOLS.**—The school at Kangwha is doing well. Emma Kim has been transferred to the Folmora school and the attendance is increasing. A few days ago the good news came that the boy's Sunday School class in St. Louis will continue the support for another year.

On Yung Chung they are asking for a teacher, and will provide the house and fuel. The support being already at hand, I am hoping that a suitable teacher will soon be found.

Also in Chemulpo we ought to have a primary school in the center of the city.

Soon after Conference I hope to visit all the island circuits in response to the hearty invitations already received, trusting that I may give help and encouragement wherever needed. May the Lord soon provide the much needed co-worker. I am most grateful to all the German churches who have shown so much zeal in supporting the work among our beloved Korean people.

The work I have tried to do for the Master seems small, but His presence and special guidance have been felt since coming to Korea. I pray that in the coming year I may be able to do more for Him, who loved us and gave Himself for us, and I believe He will give me strength and wisdom equal to my work.

## VISITATION IN COUNTRY DISTRICTS.

Mrs. E. M. Cable supplies us with particulars of a plan she is successfully working for the systematic visiting of country districts near Seoul. Mrs. Cable teaches at the East Gate Bible School (M. E. Missions) where a number of Korean Christian women are being instructed and fitted to go out by-and-bye to teach their sisters the "Way of Life."

Tuesday is the day chosen for the weekly trip from the School, and the day before a woman who has passed through training is sent on as a sort of 'John the Baptist' to prepare the way. She visits from house to house immediately on arrival at the village, and as she leaves she says to all, "To-morrow at a certain house there will be a foreign lady teacher with her little organ and 7 or 8 Korean women students; come and hear them and they will tell you more about Jesus and what He does for us."

Sai-chul-li was the first place visited. Here there is a large Buddhist temple and monastery but no Christian church, and the few Christians there go to a distant village to attend services. As the distance is great they cannot go often, so they have two services a week among themselves in one of the Christian homes. It was in this home that Mrs. Cable held her meeting; 250 people were present in the house and courtyard and

only 30 Christians among them. The arrangement is that three of the women students give a 10 minutes' address each, dealing with a Salvation subject. Then the students go in and out of the crowd dealing personally with the people and urging them to a decision for Christ. Out of the above number 12 handed in their names to become Christians, and the visitors were much encouraged by the large attendance and the number of seekers. The playing of the organ and the singing of Gospel hymns is a great attraction and a real help in these services.

The following Tuesday found the little party at Puk Chang Dong. The meeting place was formerly owned by the late Lady Om (wife of the ex-Emperor) and was a house where she kept things connected with heathen worship. A Korean Christian bought up the place and turned it into a church, so there is the joy of knowing that the house has been converted as well as some of the inhabitants. Thirty Christians and ninety heathen formed the congregation; everyone seemed very respectable and they were most attentive while the little service went on. At the close 21 women and 10 dear children said they would like to know Jesus and hear more about Him. Their souls had been refreshed and in their turn they thought of their visitors' bodies. They had sent far for foreign bread and jam and adding tea to these provisions they were sure the foreign lady would feel at home. Perhaps they did not serve it exactly as we would but it was out of loving hearts that the thought came and it was greatly appreciated.

For the third Tuesday the place chosen for the little band to visit was Tu-mu-gai. The whole of the Christian population (numbering 10) was present and 90 heathen besides. The Korean sister appointed to speak felt led to relate the story of her own conversion. Among her hearers she saw two Buddhist nuns in their masculine attire and thatched head-dress, and she called upon them to pay special attention while she told the following story:—

"I belonged to a family that faithfully worshipped Buddha; I heard that a foreign preacher was coming our way and got very angry, thinking he would interfere with our worship. But curiosity possessed me and I just had to go and hear what was to be said; I could not permit myself to enter the meeting-place so I listened through the crack of the door. I heard the preacher say that only Christ could take away sin, and the Spirit of God drove home the truth. I went to my house and searched through our books but could find nothing like this message; it was all new and mysterious to me and yet I felt it must be true. For six years this Gospel seed was hidden in my heart and at last I obeyed the message and yielded to Christ. To-day I am studying the Bible so that I may be able to teach others also."

All that was said was followed with the closest attention and at the close of the little service 21 had decided to pray and believe. Teacher and students alike are convinced that services such as these are of untold value to themselves as well as to their hearers, and are encouraged to extend their preaching trips further afield.

C. A. B.



## CADET YOU CHOO SANG.

By CAPT. H. A. LORD, SALVATION ARMY.

Through a very large chestnut grove, across a narrow mountain stream, and then nestling away up on the mountain side, one sees a Korean village. The picture is certainly pretty! As one ascends to the village, this same stream has to be crossed and recrossed, the only path being the bed of the stream; the only means of keeping one's feet dry, the large stepping stones placed in the stream. Away above the village, the very highest house is in sight; there is a crowd of men, women and children, dressed in all the brilliant colours one could imagine, and above them, at the top of a tall bamboo pole is a flag, and on the flag one is able to decipher "Kum Pook Ni, Koo Sei Koon Yong," which means "Kum Pook Village, Salvation Army Hall."

On reaching this thatch and mud building, and after one has got over the necessary ceremony of introducing oneself, and receiving the many and various salutations, the first thing that strikes the visitor is the really magnificent view to be obtained.

To the front and to the left are tall mountains, showing all manner of hues; to the right, away through the chestnut grove, is the county town or "umnai," and still further on is a long, narrow plain, across which the work of constructing a railway has already commenced.

Such are the surroundings that You Choo Sang had from boyhood, until he left, at the age of 35, to become a Salvation Army Officer.

His parents were not wealthy, but what one would call "fairly-well-off" people. Because of this fact, he was not turned out to work in the fields, and collect firewood for his house, but was given an opportunity of learning all the local pedagogue could teach. Such things as Arithmetic, Geography, Algebra, and all the things which now go to make an educated Korean, were quite unknown to him; they were as nothing, compared with all the intricacies of the Chinese character, or with the profundity of the teaching of Confucius or Mencius. These were all in all to him.

To study the works of these great Chinese scholars and teachers is similar to studying the teachings of Jesus, with Jesus, and His power to save, left out. The ideal is lofty; the man who attains thereto is a man who has complete control over all his appetites and bodily desires, and who must, of necessity, be removed from close proximity with tainting surroundings. The ideal is high, but the power to attain thereto is totally absent.

Thus, while this young fellow knew what he ought to do, while he knew what a perfect man's acts should be, he proved most conclusively that the power was lacking.

Confucius enjoins respect for the wishes of parents while they are alive, but more so, by far, after their death. How did Yoo Choo Sang live this out? Money easily obtained is money easily spent! Doubtless he found, like the prodigal of old, that while he had cash, he could have friends. Anyhow, by drinking, gambling and many other vices, he quickly used up all his money. No money meant no sool (wine), there-



fore he was, perforce, an abstainer. But whether East or West, drink slaves must obey their master's voice; "sool" he had to have. He promised to reform, and to live a good life, and to treat his old mother, his wife and relations as he should do.

Thereupon money was again found for him from among his relations. No sooner was he thus set up than the old appetites were fed as of old. Now he became a disgrace and a terror to his native village; his friends were ashamed of him; all people shunned him. By this time he had spent his second fortune, for to a Korean it was nothing less; yet those desires still craved to be satisfied. He got what money he could, by casual farming and such like work, it all going in drinking and gambling; his wife being kept by her relations.

At last he heard of the Koo Sei Koon (Salvation Army) in the neighbouring town of Tai In. True, he did not understand their strange name, nor the reason why they had come to his country, but they were interesting, nevertheless. He bought a Bible, and as he called it, "joined," the reason being that he hoped to get a salary, a permanent income! But although he didn't understand their God, or their beliefs, he did understand that he was not to drink "sool," and that if he indulged in this respect, he could not be a member; therefore no salary! To get a salary, he reasoned, was better than "sool," so he gave up the "sool"!

Going back to his village he told the news; all about the strange people he had met. He had a song book and a Bible; these he studied, until the Light dawned upon him. When he saw, he acted; he accepted salvation; he ceased doing that which he had done before, knowing it to be wrong. Here was a revolution.

The men of the village noticed and wondered. You Choo Sang now explained. He had found teachings higher than Confucius; a power greater than all the power of sin—a power that enabled him to live out what was taught. More men believed in the same Jesus. Then in order to meet together, and to praise Him, they made a collection together, and bought the building referred to above, and in that village established the Salvation Army.

But had You Choo Sang heard of this Jesus when he was younger, he would have been saved endless trouble and sin, and would now have been better able to lead this little band of Salvationists. Doubtless that is how he considered the matter, for he made up his mind that as far as was in his power, he would make it impossible for the boys of his village to grow up in ignorance of Jesus' love for them. He started a small school. What could he teach? He had no Western learning; he could only teach what he knew, and that was only what he had studied when a boy. That was no good, so he taught them to read and to write, using the New Testament for a text book. Here they were able to study, not only reading and writing, but how they might live good lives, according to the precepts which Jesus taught.

This went on for about eighteen months, when the Sergeant-Major-for such he had now become desired to go to the Training College in

Seoul, and there learn how he might better help his countrymen. He applied, and was accepted, provided he could comply with certain monetary conditions. Being unable to he was declined.

Some time later, about two months, his relations heard of his desire, and of his lack of funds. So much did they appreciate the change in him, that they gave him the necessary cash. Now came another difficulty. The Training College was full, and no more Candidates could be accepted.

He wrote to the English Officer, who would soon be visiting his village, and on his arrival explained the circumstances. In spite of refusals, he continued to plead. At last he came into the room where the officer was eating and sat down, saying that he intended to stay there without eating or sleeping until he had permission to go. During the afternoon, his old mother, who had become the leader of the women, came to plead, and all his friends came on the same errand. At last, through sheer importunity, he gained his end, and permission was given.

Oh, the joy! They stayed up until midnight, singing and praising God, as a result. He was at last to go to the Training College! He arrived in Seoul. He would not, could not, be described as brilliant, but was, and always will be called good. All his fellow Cadets speak of him as earnest and good. He never looked robust, and after a few months a decided change began to be noticed in him. Strength began to ebb; gradually it became evident that the terrible scourge, consumption, was on him. The Doctor said "Send him to his native air; we can do no more." He was sent.

What a sad home-coming! Yet he never despaired. As he came through the central station, the English Officer met him and prayed with him, seeing that he hadn't long to live. He prayed himself, and his whole prayer was that he might get better quickly in order to be at this year's Commissioning. Before he left for his house, he dictated a letter to the Training College Principal, thanking him for his kindness.

He was not to be commissioned for work in this world! After reaching his home, only a few weeks remained, during which time he lay in perfect peace in his little Korean room. All the time his thoughts were towards Seoul. In fact, just before he died, while unconscious, he imagined himself writing to Colonel Hoggard, saying that he would meet him in Seoul in a short time, as he was getting better. But he has gone to where we may all be assured of meeting him.

His influence remains! The unbelievers of his village asked to be allowed to share his funeral expenses with the soldiers, saying that they would never be able to have such a wonderful friend and example as You Choo Sang. On the hillside may be seen his grave, and the wooden memorial, to show the love of all for him.

Even now the villagers speak reverently of him. They knew that he was a wicked man, really changed; and that he loved them. His old mother still works on in the Corps. She is fortunate enough to be able to read, and therefore is a leader among the women there. May God raise up many more such men as Cadet You Choo Sang, in Korea.

## UNION ACADEMY, BLIND SCHOOL, AND EVANGELISTIC WORK IN PYENG YANG AND WEST DISTRICTS.

BY RUTH E. BENEDICT.

One of the things of my early school days which still clings to my memory is a motto which was over the black-board, "Not loud talk but earnest effort accomplishes results." "Loud talk" was carried out in my appointment for the past year, consequently the result is not very great.

**BLIND SCHOOL:**—At the time of my appointment, Dr. Hall had not returned from furlough, so that for a little time, I did my best with the Blind work, but after her return it was my privilege to work with her. Two new blind girls have entered the school this year, thus making a total of nineteen students in the Day School and four in the Academy, beside the blind teacher. Our group of seven deaf boys and girls have also been increased by two boys and we have applications for three or four more which we are holding back for lack of funds. The blind girls attend our regular day school, being taught in the first grade by the blind teacher but in the higher grades, they take their rank with the other girls and are among the brightest students. Three graduated last June from the Day School, two of whom are continuing their work in the Academy and the other is caring for her orphan brothers. The deaf boys and girls have special teachers, who have brought one of the boys and two of the girls to the place in their studies, articulation and lip reading, where they now study with the hearing and speaking boys and girls, with possibly a little help from their special teachers. We are very grateful for the financial support given by the ladies at home and on the field and for the very substantial help from Mrs. Rockwell who has taken such an interest in the work started and supported by her husband. I am sure you would all feel more than repaid if you could be with and work among the girls and watch their development, for you are the means of bringing these girls out of a life of dense ignorance and perhaps slavery into a knowledge of nature and mankind and, greatest of all, the Maker of all these things.

One who works with them is made to realize very keenly the blessing of sight and hearing and is almost put to shame in seeing their happy lives when there is apparently so little to make them happy. Nothing but the peace of God can make them so. And they are always so appreciative of a little attention.

In the exhibit of the Academic Industrial Department, the blind girls, although unable to sew, contributed some work in knitting which attracted considerable attention.

**ACADEMY WORK:**—In talking over our plans for the work in the Academy, the place where I seemed most needed was in the Industrial Department and it has indeed been a great pleasure. The work has brought me closer to the girls than I ever could have gotten in any class



work and it has been a help in the language. The Department was started three years ago and is larger than ever before. The aim of the department is to help needy students and in spite of the fact that those who apply for help are obliged to take one year longer for their school work, we have forty girls in the department. The results are many, the chief of which is that the girls feel that they are earning their way through school.

The first term of the school closed by an exhibit of the Industrial Department work and each girl in the school brought at least one piece of needle-work so that there was a large exhibit. In the morning the fathers of the girls, the pastors and leaders were invited, and they manifested much interest. We were also favored by the presence of Bishop Harris, the Mayor of the city, the Superintendent of Education and the foreign gentlemen. In the afternoon the mothers of the girls came, also the foreign ladies and the governor's wife. After the exhibit we served tea in her honor. We trust that the interest in the school has been widened. We realized over fifty *yen* from sale of articles on exhibit.

**EVANGELISTIC:**—You will be interested to know what good work my Biblewoman O Mong Syun is doing. She has been one of the head teachers in our big girl's school since fall and has given her best to the girls and to the work. Her sunny disposition wins for herself the love and respect of all the girls. She visits their homes and thus wins the hearts of the girls. She visits their homes and thus wins the hearts of the parents. You will see by this time that I am in close touch with three departments of school work—the Academy, the Day School and Work among the Blind. For that reason, I was more than grateful for the Christmas boxes sent by the standard bearers and King's Heralds of Oneida and the Standard Bearers of Centenary Church, Syracuse, N.Y., to whom, on behalf of the happy girls who received the things, I want to send a great many thanks. We will throw up our hands and say, "Monsay! Monsay! Monsay!" for all of you. Can you guess what "Monsay" means? Live for ever!

The evangelistic work has not been very extensive as yet. Since December, I have had a class in the childrens' Sunday School in Central Church and it has been my privilege to share with Mrs. Follwell the work in one of our city chapels, where we have about forty school girls in the Sunday School. The work there is most interesting and I am anxious for a better knowledge of the language and more time to give to that work.

Like my co-workers who are still struggling with the language I feel that there was so little I could do this first year. But I leave my efforts in God's hands asking Him to bless them and pray for strength and help for a greater work in the coming year.

## EVANGELISTIC WORK IN KONG JU CITY.

By MRS. JAMES DALE VAN BUSKIRK.

My work this year has been so small, but I have been glad to make a beginning. In the fall, Mrs. Sharp asked me to take charge of her Sunday School class and thus I began my first work in Korean. I felt sorry for the women, they had such a hard time understanding me but they were good to help. If it hadn't been for Eunice, I fear I should have been discouraged and quit. She would in some way find out what I was stumbingly trying to say and interpret my Korean into Korean that the rest could understand. She is a dear old woman who makes her living by selling oil on the street corner but she is never absent from a church service and her face just shines. Her love for the foreigners is embarrassing as well as humbling but I shall always be profoundly grateful to her for her help. The majority of the women who came into the class would reply to my questions with the statement that they know absolutely nothing. They wouldn't even try to understand.

A few times last fall and once a week since New Year, I have gone with my Bible woman to call on the women of the city. Mrs. Weller has accompanied us on most of these trips. We began with the Christians and have visited the majority of them, I think. Lately we have visited more of the unbelievers and have rejoiced on Sunday to see at church some of those whom we have called upon during the week. One Sunday, out of five who gave in their names, three were the direct result of our work. We plan to follow up these women and keep them coming if possible. Of the church members, too, a number have been coming more regularly since we saw them in their homes. It is a joy to feel acquainted with the women and have them know that we are interested in them.

Sinai, my Bible woman, is a revelation to me in the way she persists in her work of preaching. She has just that one idea in her mind, of persuading folks to believe and has no patience with any other conversation in our calls. If the women interrupt with questions about the foreigners or remarks about our clothes, she replies briefly and turns back to the all important topic.

Some way when I am with her it isn't so dreadfully hard not to be able to talk for I know I couldn't even in English preach as she does. But I shall be glad to have the time come when I can at least understand all she says.

A place where we went several times was the home of an old woman of seventy one, who had been coming to church for a year or more but she was too old to study so had not been baptized. Last fall she fell ill and thought she would die and she didn't want to go without baptism. She had been earnest and sincere and was deemed worthy, so one day with some of the leading members, the pastor of the church went to her home and had a private baptism. Her gratitude at that time and in our later visits was overwhelming. Her daughter-in-law had become a faithful Christian but her son had never become interested. His mother had often

exhorted him and now when she thought she was about to die, she commanded that at her funeral there should be no heathen customs; she wanted no banners carried before her to her grave and no worship of her spirit. When her son refused to promise, she said, "you are no son of mine if you do these things." Finally, however, he agreed to her request and also said he would try to dispose of his concubine and come into the church. He hasn't done so yet but we are still hoping to see him and we are glad to say that the old woman is still living and able, since the warm weather, to come out to church.

On one visit, we found a new family there, a young woman whom we designate as the "clean woman," she being almost the only one we have seen who is really entitled to that description. She was so nice to us, seemed to know some thing of the doctrine, and promised to come to church if she could. But she seemed afraid of her husband and wouldn't let us leave even a tract in the house. She evidently told him about us, however, for when we went again and found him at home, eating, he insisted that we should come in and very effusively thanked us for coming. He pushed his dinner table back, called for the tobacco and politely lit and offered me a cigarette! That day exercised every bit of my knowledge of Korean. He of course, couldn't talk to the Bible woman. We count that as one of our interesting experiences though we were a little doubtful of results; but we pray that our visit may not have been entirely in vain.

Mrs. Weller and I have seen many interesting sights and of course, much dirt and filth; but we have learned more about the Korean women and we pray that, as the years go by, we may be able more and more to help them. We are thankful to God for giving us a place, though but a small one, in this great work.

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## THE BIBLE-TEACHERS' TRAINING SCHOOL, SEOUL.

The closing days of the Bible-teachers' Training School, which has been held this year in the buildings of the Union Theological Seminary, Seoul, have been full of interest and of great promise for the future.

A gospel service each evening for five nights, conducted by Vice-administrator W. G. Cram resulted in the crystalizing of faith and purpose, which led many students to a higher plane of spiritual experience and Christian endeavor.

Rev. Mr. Mito, General Secretary of Sunday School work in Japan, Secretary of that work and District Superintendent in the Methodist Church of Japan, gave three very interesting addresses on different phases of the Sunday School work, which could not but impress the students with the great importance of that work. The inspiration obtained was not merely from the value of the suggestions made, but from contact with a man of such kindly spirit and devoted Christian character.



The closing exercises of the Bible-teachers' Training School were conducted in the West Gate Presbyterian Church on June 12th. Two classes only were in attendance during the Spring term, the first and third year classes, with attendances of 38 and 21 respectively. The program rendered at the closing exercises was as follows:—

Opening Remarks .....	Vice-administrator.
Song .....	Congregation.
Invocation .....	Rev. Choi Bong Hyun.
Scripture .....	Rev. Saw Kyung Cho.
Song .....	First year Class.
Class History .....	Mr. Yu Han Il.
Address .....	Rev. J. S. Gale, D.D.
Song .....	Third year Class.
Responses .....	Mr. Sin Suk Yu. (3rd year).
	Mr. Kim Chum Kee. (1st year).
Presentation of Pass Cards .....	Vice-administrator.
Benediction .....	Rev. Chung Chun Sa.

## THE WOMAN'S EXCHANGE.

"Rules for Bible Teaching" and 4 copies of *Outlines* used in the classes in Pedagogy in the Normal S.S. Teachers' Class, lately, held in Taiku, have been received at the Woman's Exchange.

The Exchange desires that others will not neglect to send helps which may be of use to some needy sister in the busy autumn. Please send them early that they may be announced in THE KOREA MISSION FIELD.

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"Cholera" 호열자예방법 by Dr. Hong ... ..	.02
"Consumption; its prevention and Cure" 허소병 곳치노법 by Dr. Norton.	.02
"The Successful Woman" 성수호녀론 trans. by Miss Shields... ..	.03
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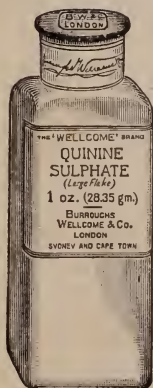
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